

The Sacred Unmovable Lord Great Wrathful King Secret Dharani Sutra



* note about this text: This sutra is apocryphal meaning it has no Sanskrit origin and was probably written in Japan. None the less it is a very good introduction to Fudo-Myo-o, (the Immovable Mantra King). Not used in Shingon esoteric ritual, but possibly used in Tendai and Shugendo practices.

Secret Dharani Sutra of The Great Wrathful King Ārya Acala

Spoken by Vajrapani. Translated by Tripitaka master Prajñācakra

One time within the great assembly of Vairocana, there was one Bodhisattva, great being, whose name was Vajrapani¹ together with Manjushri Bodhisattva². This Vajrapani was dharmakaya-mahasattva³, therefore he is named Samantabhadra. Thereupon from the tathagata, he received a five point Vajra . This five-point Vajra was composed of the 5 wisdoms. Thus he is named Vajrapani. Also Manjushri Bodhisattva is the mother of the Buddhas in the triple world⁴. Therefore he is named Manjushri. This bodhisattva for the sake of saving sentient beings manifests a bodhisattva's body. Accomplished in śīla , samādhi, prajñā, vimukti, and vimukti-jñāna⁵. Able to penetrate all dharani gates⁶. With the mind of dhyana⁷, eternally abiding in samadhi. Using his power to force into submission the legions of Mara, causing (sentient beings) to enter into the correct views. His mind is sovereign (unimpeded): he at times manifests multiple [mind-made] bodies, recombining them back into one body. In accordance with the wishes of beings he gives them siddhis⁸. Manjushri obtains great wisdom, without obstructions he can assent to sentient beings. Turning the great dharma wheel, he blows the wind of liberation, removing sentient beings paridāha⁹. He causes the great dharma rain to pour onto sentient beings mind-ground (original mind), planting seeds with good roots, so that they produce the hidden treasure house (Vajrayana). By means of the medicine of past karmic vow's, he cures sentient beings illnesses. This great bodhisattva that wears the five pointed crown, expressing clearly the five kinds of wisdom. Wisdom like the sun and moon that illuminate all darkness. Permanently for the sake of people's heavenly place, respectfully he establishes a great dharma boat, and universally crossing over the ocean of suffering, makes it to the other shore. With a mind that is steady, unpolluted of defilement, and able to teach and guide sentient beings. He makes (them) see the subtle form. Like this merit that is incredibly profound and inconceivable, he establishes a sutra for many eons of praise that is

1 A prominent bodhisattva in tantras. His name means Vajra Fist.

2 Manjushri is the bodhisattva of wisdom.

3 Dharmakaya-Mahasattva: Dharmakaya is the nature of enlightenment, generally un-expressible in form. In the tantras the dharmakaya is often represented by either Mahavairocana or Samantabhadra. In Japanese tantra Mahavairocana is the Dharmakaya generally. Mahasattva just means great being.

4 Past, present, future.

5 In order: morality, meditation, wisdom, liberation, and knowledge-and-vision of liberation

6 Meaning the 42- or 50-letter alphabets.

7 meditative equanimity

8 but, probably a nontechnical 成就 rather than siddhis, so just something like "he grants beings what they wish for"

9 burning afflictions

inexhaustible.. These two bodhisattvas achieved as it is extraordinary merit. By this, Vajrapani bodhisattva entered into the fire generating samadhi, the light that universally illuminates limitless worlds. The blazing fire flourished setting fire to all obscuration. Inside and out the army of Mara filled with fear were chased running away. With desire they entered into the mountains but were unable get rid of desire. They entered the great ocean of suffering unable to leave. They voiced a great cry, only to arrive at the bodhimanda¹⁰ to pray and request to be saved. Casting off their evil karma, they give rise to the mind of great compassion. Śakrodevānām Indrah, Mahabrahma and others, abandoned deep meditative concentration's bliss, and came into this place. The eight groups of spiritual beings all drew near to the Bodhisattva's place, made obeisances and sat down. At that time Vajrapani arose from his samadhi and addressed Manjushri Bodhisattva saying: “There is a great wrathful king. Who's name is Arya Asyaranoutabijiyaaransyatifu. This great mantra king has great power. By means of his wisdom fire, (he) burns all obstructions. Also by means of (his) dharma water, washes away all defilements . Either manifesting a great body within complete emptiness or manifesting a small body in accordance with sentient beings minds. Like Garuda¹¹, dares all poisonous evil speech. Also like a great dragon, giving rise to a great wisdom cloud, and sprinkles dharma rain. Like a great powerful sword, breaks down and refutes Mara's legions. Also like a noose, binding powerful demons. Like an intimate friend's child, providing a travel companion. His mind is not alarmed, abiding in unmovable concentration. This great mantra king, his abode is not abiding within the thoughts of sentient beings minds . Why is it so? Because of emptiness's range, the world is limitless. The world is limitless therefore, (so are) sentient beings world range. Sentient beings world range (is, so) therefore, so is the dharmakaya essence range. The dharmakaya essence range (is, so) therefore, (it) pervades the experiential realm. It pervades the experiential realm so therefore (it) has no characteristics as an essence. No characteristics however, there are characteristics to conform with practitioners thoughts. Manifesting that shape of essence, that body is neither existent nor non-existent. Has no cause nor a condition, no self or other. Not the way or perfect, not long or short. Not emerging or submerging. neither produced nor extinguished. Not created, awoken or enacted. Not sitting or resting. Not in the abode stage of practice. Not moving or transforming. Not quietly relaxing. Not advancing nor regressing. Not secure. Is not, nor is. No gain or loss. Not that nor this. No leaving or coming. Not blue, not yellow, not red, not white. Not brown, not purple, nor any variety of colors. Only perfectly full of great concentration, wisdom, and compassion. Not incomplete. To become one with great meditative merit , (he) therefore (is) sitting on a round vajra stone. Because of (his) great virtue of wisdom (he) therefore manifests a garuda

¹⁰ The practice place.

¹¹ A mythical bird that eats poison. Thus he dares the poisonous speech to come and be devoured.

blaze. Because of (his) great virtue of compassion, (he) therefore, manifests a variety of forms. This form is bluish-black. Appearing with violent evil attributes. He is grasping a wisdom sword to damage greed, ill-will, and delusion . Also holding a samadhi rope to bind those who are difficult to subdue permanently for the sake of respecting the places of the eight groups of transmudane beings. If someone even slightly recalls this wrathful king, (he) can cause all created obstacles and difficulties to be completely eliminated and destroyed. All demons dare not come close. (They) permanently avoid, abandon, shun, and leave the renunciant practitioner's place, (his) ground of abiding. Within one yojana¹², there is no evil karma to be attained, including (by) demons, gods and the like.”

Then Vajrapani explained the most victorious root great dharani, saying:

naumakusarabatata gyateibiyaku sarababotsukeibiyakusarabatatarata sendamakarosyadakengya kigyakisarababikinnan untara takanman.”

(From even) somewhat reciting this mantra, emerges the great wisdom fire, setting fire to all of mara's legions. (Of the) one billion worlds some incur the great wrathful kings power, setting fires that become great accumulated fires. Except for all of the tenth stage bodhisattvas buddha lands, it burns all the vast darkness. After by means of dharma medicine, (they) are made to obtain peace and comfort.

Then Vajrapani also explained via gatha¹³ saying, “If (you) hold this mantra, (you will) achieve an unmoving (mind) burning all departed past misconduct. Using your power to put into submission the Mara king (who) seeks after all things. In accordance with holding (the mantra) this is achieved. The twelve devas permanently come to divinely protect (you). In the north-east, Isana, (in the) east Śakra Devānām-Indra, (in the) south-east the fire deities,(in the) south the Yama heaven, (in the) south-west the Raksasa King, (in the) west, the water rain deva. (in the) north-west blowing wind clouds, (in the) north Vaiśravaṇa. Upwards Brahma, downwards, the earth holding deva. The sun-ruler illuminates all darkness (and so does) Candra-deva's tranquil light. Thus (these) great powerful devas also come to circumambulate him. There are some who receive the Mantra king's subduing of afflictions. They in return give reverence. (He) hugs (them to his) bosom and guards them. Agent Kongara, as well as Seitaka together with Rika the dragon king and Mishini agent like these are great followers. Some hide, some openly come to serve renunciant practitioners, like this they revere the world honored one. If for the sake of those with great abilities (he) manifests the sacred ones wrath, those with intermediate abilities and nature are able to see the two youths. If those of lesser capacity become fearful, they are unable to see. So for that reason the great mantra king for their sake manifests the shape of an intimate friend. Like this in accordance with ability and nature (he manifests). And (he) produces great benefits,

¹² 8-10 miles

¹³ Poetic verse

gradually teaching and guiding (us) to advance our entering into the gate of non-duality.”

At that time Vajrapani bodhisattva finished explaining that gatha. He universally contemplated the great assembly and then addressed them saying, ”Excellent great assembly by means of all the good karma of past lives (you) therefore now come to be able to hear that which is the great mantra king's attainment of great power dharani. If (there are) those who desire to see the mantra king, (they) should practice the abandoning of oneself for realization of the truth.”

Again (he) explained the mantra saying:

“Nomakusanmanda bazaradan tarata abokya sendamakarosyada sowataya anouya asougya asanmagini un un bikinan untarata kanman.”

Practitioners who practice the mantra, uphold and maintain it by chanting the mantra, and follow the body releasing radiance, force into submission all the mara kings (who) seek after all circumstances. In accordance with (this) hold (the mantra) to obtain accomplishment. This therefore (is) named, “self protection without fear.” Also there is a mantra light called, “divine protection abode, detaching all evil fear, to permanently obtain victorious peace and comfort”. He said that great mantra:

“noumakusanmanda bazaradan tarata abokya senda makarosyada sowataya sarababikinan mamasobasyachisenji shibanmei asaratou kurataramaya taramaya untaratakanman.”

Vajrapani said, “All sentient beings think characteristics are not the same, for that reason the tathagata manifests a compassionate essence. That which is to be corrected through practice manifests as wrathful. (He) guides sentient beings (who) individually are not the same in accordance with sentient beings thoughts and produces benefits. Even if after refuting Mara's legions and taking part in the enjoyment of truth, even if manifesting in wrath, inside is the mind of compassion. Like Mahêśvara who obtained the eighth stage of a bodhisattva's compassionate power of virtuous roots. Should by means of that knowledge explain what was told again addressing (their) followers. If there are those who desire to achieve this dharma, enter into a mountainous forest and become quieted in a quiet ground. Search for pure earth to construct a mandala place. Practice all the pure practices, chanting the dharma, to be able to see the object of veneration with perfectly full siddhi (achievement). Some enter the rivers water and chant. If on the mountain top under a tree it is a temple ground. The way of producing chanting to speedily obtain achievements can (be done) by peacefully putting the Prajñāpāramitā-sūtra¹⁴ on the site to produce achievements. During the time of this way of practice, prepare the three karmas¹⁵, do not make myriad crimes, also do not become close any number of bad people, carry out all the homa¹⁶ procedures to quickly obtain siddhis. Do not eat the five spicy foods,

¹⁴ The heart sutra

¹⁵ Word, thought and deed

¹⁶ Fire sacrifice

alcohol or meat, for production of achievements. Then Vajrapani explaining the gatha said: If practitioners practice this, their merit will be immeasurable according to the dharma be produced by chanting. To directly apprehend siddhis the practitioner practices austerities. Some who have thoughts of purity for three laksas, counted fully, permanently are able to see the object of veneration. Those who desire to test the dharma's accomplishments are able to move mountains when they happen to move, are able to resist the flow of water, and at will create all things. The desire to see all the Buddha lands the Mantra king immediately manifests a body carrying on top of (his) head practitioners who are made able to see (the Buddha lands), let alone any number of remaining things that are wished for. Follow and maintain (this) to obtain achievements (so you) will not fall into the four bad migrations. Resolving to realize the marvelous fruits of practice (i.e. enlightenment) (and) like this with all the merit, praise with no end. Only the great sacred world honored one (Mahavairocana) can know in this way the dharma.”

At that time the Buddha addressed Manjushri Bodhisattva , and said, “If in a future world all are practitioners by means of past good karma, then obtain by hearing in this way the mantra king's epithet, also those who receive and retain the sacred unmovable lord, the wrathful king's dharani sutra, it should be understood that (these) people are not beside death (but) also (are) not fearful, all the great devas protect and maintain them without obstructions, let alone like the above, those who chant, their fortune is incalculable. He finished saying this, was silent, and sat.

Vajrapani said, “Excellent, excellent , thus the great sage has explained, this explanation is finished. Forthwith with this intention return to sitting..”

At that time the great assembly finished hearing the sutra explained. Each obtained a victorious condition and all with great concentration received the Buddha's teachings with conviction and understanding, then truly practiced them.

Sacred unmovable lord great wrathful king secret dharani sutra

聖無動尊 大威怒王 秘密陀羅尼經

金剛手菩薩說三藏般若遮迦 羅 譯

爾時毘盧遮那大會中。有一菩薩摩訶薩。名曰金剛手。與妙吉祥菩薩俱。此金剛手。是法身大士。是故名普賢。即從如來。得持金剛杵。其金剛杵五智所成。故名金剛手。又妙吉祥菩薩是三世覺母。故名文殊師利。如是菩薩。為度衆生現菩薩身。成就戒定慧解脫解脫知見。善能通達諸陀羅尼門。其心禪寂。常住三昧。降伏衆魔令入正見。得大智慧無。有障礙能隨衆生。轉大法輪。吹解脫風。除衆生熱惱。雨大法雨注。衆生心地。殖善根種。亦能具足秘密之藏。其心自在。或現多身。復合多身。以為一身。隨衆生願能與悉地。以宿願藥。療衆生病。是大菩薩戴五髻冠。顯五種智慧。智慧如日月。照諸暗冥。常為人天之所恭敬。設大法船。普度苦海。令到彼岸。心無傾動。不染塵垢。能誘衆生。令見妙色。如是功德。甚深無量。設經多劫讚。不能盡。是二菩薩。成就如上殊勝功德。於是金剛手菩薩。入火生三昧。其光普照無邊世界。火焰熾盛焚燒諸障。內外魔軍。恐怖馳走。欲入山中不能遠去欲。入大海亦不能去。舉聲大叫。唯至佛所。請乞救護。捨於魔業。發大悲心。釋堤桓因梵天王等。捨深禪定樂。來入此處。天龍八部。皆悉來至菩薩之所。作禮而坐。爾時金剛手。從三昧起告妙吉祥菩薩言。有大威怒王。名曰阿利耶阿闍羅拏多尾地耶阿羅惹。

是大明王。有大威力。以智慧火。燒諸障礙。亦以法水。漱諸塵垢。或現大身。滿虛空中。或現小身。隨衆生意。如金翅鳥。諸毒惡口敢。亦如大龍。興大智雲。而灑法雨。如大力劍。摧破魔軍。亦如羂索。縛大力魔。如親友童子。給仕行人。其心不驚。住不動定。是大明王。無其所居。但住衆生心想之中。所以者何。虛空廣故世界無邊。世界無邊故。

衆生界廣。衆生界廣故。法身體廣。法身體廣故。遍法界。遍法界故。以無相為體。無相而有

相隨行者意。現其形體。其身非有非無。非因非緣。非自非他。非方非圓。非長非短。非出非沒。非生非滅。非造非起非為作。非坐非臥。非行住。非動非轉。非閑靜。非進非退。非安危。非是非非。非得失。非彼非此。非去來。非青非黃。非赤非白。非紅非紫非種種色。唯圓滿大定智悲。無不具足。即以大定德故。坐金剛盤石。以大智德故。現迦樓羅焰。以大悲德故。現種種相貌。其形青黑。似暴惡相。執智慧劍害貪瞋癡。或持三昧索。繫縛難伏者。常為天龍八部之所恭敬。若纔憶念是威怒王。能令一切作障難者。皆悉斷壞。一切魔衆不敢親近。常當遠離是修行者所住之處。一百由旬內無有魔事及鬼神等。鬼は「ノ」はなし時金剛手。說最勝根本大陀羅尼曰。

曩莫薩縛怛他ぎゃ帝毘藥薩縛目契毘藥薩縛怛他羅陀。贊拏摩訶路灑拏。欠きゃききゃき薩縛尾觀南。吽怛羅陀悍漫口四 = き。

纔誦是真言。出大智火。焚燒一切魔軍。三千大千世界。咸被大忿怒王威光焚燒。成大火聚。唯除十地菩薩等一切佛土。燒諸冥衆。後以法藥。令得安穩。時金剛手而說偈言。若持是真言。成就無傾動。燒諸往昔罪。降伏大魔王所求一切事。隨持得成就。十二大天等。常來而加護。東北伊舍那。東方帝釋天。東南火光尊。南方焰魔天。西南羅刹王。西方水雨天。西北吹風雲。北方多聞天。上方大梵天。下方持地天。日天照衆闇。月天清涼光。如是大力天。而來圍遶彼。或蒙明王伏。還敬作擁護。使者矜羯羅。及與制吒迦。俱利迦龍王。藥廁に使者。如是大眷屬。或隱或顯來。奉仕修行者。如敬於世尊。若為大根者。現聖者忿怒。根性中根者得見二童子。若下根行人生怖不能。見是故大明王。為現親友形。如是隨根性。而作大利益。漸漸誘進彼。入於阿字門。爾時金剛手菩薩說是偈已。普觀大衆而。告之言。善哉大會。皆由宿善故。今來得聞如是明王及大力神咒。若欲見是大明王者。應修捨身修行法。復說真言曰。曩莫三曼多。縛曰羅赧怛羅陀娑慕伽戰拏摩訶路灑拏。婆破吒也娑曩也。阿婆荷。阿三忙銀に。吽吽尾觀南。

吽怛羅訶悍漫。修真言行人。持誦是真言。從身放光明。降伏 諸魔王所求一切事。隨持得成就。是故名護身。能得無恐怖。亦有真言明。名加護住處。遠離諸惡怖。常得勝安穩。彼大真言曰。曩莫三曼多。縛曰羅赧。怛羅訶。阿慕伽。贊拏。摩訶路灑拏。婆頗訶也。薩縛尾觀南摩摩婆縛婆底扇底。始鑠茗。阿左羅黨。矩魯怛羅摩也。怛羅摩也。吽怛羅訶。悍漫。金剛手言。一切衆生。意相不同。是故如來或現慈體。或現忿怒。教化衆生。各各不同。隨衆生意。而作利益。雖破魔軍後與法樂。雖現忿怒。內心慈悲。如摩醯首羅者。得第八地慈善根力。應以知之。說是語已復告大眾。若欲成就如是法者。入於山林寂靜之處。求清淨地。建立壇場。修諸梵行。作念誦法。即見本尊。圓滿悉地。或入河水。而作念誦。若於山頂樹下塔廟之處。作念誦法。速得成就或。於安置般若經處作之成就。如是修時。整其三業。不造衆罪。亦不親近諸餘惡人。作諸護摩事。速得悉地。不食五辛酒肉。作之成就。而說偈言。若能行是行。功德不可量。如法作念誦。即得大悉地。行者修苦行。或心想清淨。三洛叉數滿。常得見本尊。欲驗法成。者能移山及動。能使水逆流。隨意作諸事。欲見諸佛土。明王忽出現。頂戴於行者。能令得見之。何況餘求事。隨持得成就。不墮四惡趣。決定證妙果。如是諸功德。我讚不能盡。唯大聖世尊。能知如是法。爾時佛。告妙吉祥菩薩。而作言是。若未來世。有諸行人。由宿福故。得聞如是明王名號。或復受持是聖無動尊大威怒王陀羅尼經者。當知是。人無有橫死亦無恐怖。豪諸天護持。無諸障礙。何況如上。作念誦者。其福無量。作是語已。默然而坐。金剛手言。善哉善哉。如大聖說。說是言已。遂基本意還著本座。爾時大眾聞說是經已。各得勝位皆大歡喜信受奉行。

聖無動尊 大威怒王 秘密陀羅尼經